

**AFTER
DEATH
WHAT?**
THIS PAPER
TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

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Led By The Spirit

Certainly our faith assures us that death is no interruption of one's true life, but indeed a necessary part of it.

When the last knock comes at the door, we shall no doubt find that Hawthorne's saying is quite true: —

"We sometimes congratulate ourselves at the moment of waking from a troubled dream. We shall probably congratulate ourselves the moment after death."

By WINIFRED GRAHAM

St. Albans, Hampton-on-Thames
Middlesex, England

She is author of "That Reminds Me", "Observations", "Letters from Heaven", "More Letters from Heaven", etc.

I feel very strongly in writing once again for "The Psychic Observer." It seems I have been led by the Spirit to become a pen-friend of your Editress, Juliette Pressing, who has suggested I should speak to you once more through these columns.

I have not met her in the flesh, but hearing about the Spiritualist Camp Season, I watch those activities with my "third eye" — (the eye of vision), and fancy I am with Juliette's audiences as she addresses her faithful followers, who help to blaze the trail of Spiritualism through a materialistic world.

She and her husband have done a wonderful work in starting hundreds of thousands of people on the "True Path" through their notable paper.

Unprejudiced Investigation

One of her readers who wrote to me truly said:—"We are still in the throes of Spiritualistic emancipation," and added:—"Would to Heaven there were more heroic pioneer editors of the Ralph and Juliette Pressing brand!"

This unknown correspondent, a learned Doctor and lecturer on Theosophical subjects, praised highly their unprejudiced investigation of mediumship. It is indeed refreshing to know that mediums, who are really marvellous psychic telephones, have their successes published in the columns of such an interesting and "alive" paper.

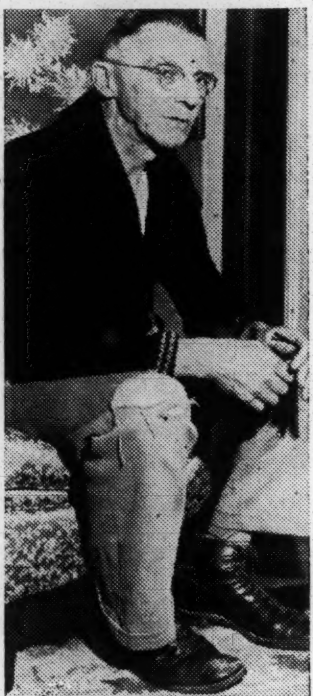
What She Didn't Know

I must tell you about a lady medium who was brought to dine with us by a friend who said, as a test, he would not tell her even our names until she was actually in the house. We sent our car to fetch them from London and as they were driving to Hampton-on-Thames she suddenly said:—

"I do hope when we get there we shall not find the house is on fire, as I can see a man in a fireman's helmet, he is with us in the car."

She had no idea that my father, who had lived and died in the

"I can't talk here quite the way I used to."



GENERAL STILWELL

house she was coming to, started one of the most famous amateur Fire Brigades in England and gave up years of his leisure to improving the Fire Service and collecting thousands of pounds for firemen's widows and orphans.

The Message

Evidently he wished to join us in giving our guests a welcome and identified himself by appearing to the medium in uniform. She had not come professionally, but after dinner she said to my husband:—

"I must tell you I see a tall youngish woman standing at your side and she is desperately eager for me to give you a message. She says her name is Henrietta and now she is showing me herself lying at the foot of a high cliff by the sea, over which she has fallen, and the waves are breaking over her dead body."

"Listen carefully, Mr. Cory, this is what she wishes me to say to you and she is speaking MOST emphatically: — 'Tell Theodore that this is the first opportunity I have had of coming through to let any of my relatives know that I did not commit suicide. I was admiring the view from the cliff when I turned giddy and fell over.'"

Theodore Convinced!

Naturally my husband was greatly astonished because he had quite forgotten all about his cousin, Henrietta's tragic death, more than forty years previously. When she was found in the sea below the cliffs, all her family thought she must have thrown herself over.

If anything had been needed to convince Theodore of survival, that did! Fortunately we have both received a mass of evidence since that interesting night. Had Henrietta come through at a seance, instead of just forcing a message on our dinner guest, we might have heard some of her reactions to this sudden plunge into Eternity.

We wondered if she welcomed or regretted that dizziness which ended her life on earth. I feel sure there is much truth in the Greek saying:—"The Gods conceal from men the happiness of death, in

(Cont. Page 4, Col. 1)

General Stilwell Communicates This Is What He Said

"It was a great comfort to me to know there was a spirit world and that there was a life beyond the dirty, filthy war. In seeing boys dying, and facing death myself, it was a comfort to know this life was waiting for them, and for me . . ."

"VINEGAR JOE" SPEAKS THROUGH THE MEDIUMSHIP OF

Dorothy Maxwell

EDITORS WITNESS IMPORTANT DIRECT-VOICE SEANCE

GRATIFYING ASSURANCE

From My
"DEAD" HUSBAND

By Emilie Lady Coote

My first sitting with Dorothy Maxwell, direct-voice medium at Lily Dale, New York, was so successful that I was eager to have a second one to include the Pressings, in the hope General Stilwell would come along to talk with them as he had talked with me at the first seance.

Miss Maxwell knew nothing whatsoever about me — not even my name — when I first sat with her, yet evidence was given of the authenticity of the people known to me who came through to talk in clear, strong voices, and I wish here to express my appreciation of Miss Maxwell as a direct-voice medium.

Rare Opportunity

I have known the Stilwells since 1934 when they built their home in Carmel, California, where my husband and I were making our home. I sat beside the General in his first seance, a Friday evening at Florence Becker's home in San Francisco, and I was in the group which held a seance in the Stilwell home later on, again with Florence Becker as the medium, so I was particularly pleased to have him come and speak to me at Lily Dale.

Since he passed on he has spoken to me only once, briefly, at a seance at Mrs. Becker's last January when he talked more at length to Mrs. Stilwell who was among the sitters.

Starlight's Promise

Mr. Pressing arranged with Miss Maxwell to hold a seance in the Pressings' perfect little sanctuary which is kept solely for this purpose. It is a small room lined with books, and shelves on which are many objects of especial interest to any student of psychic phenomena, for here, among other things, are a number of items used by the famous Margery Crandon and her brother Walter in their own work.

Among these is a bell attached to some sort of small wood contraption which enables a spirit

hand to ring the bell easily by tapping a part of the board.

Miss Maxwell came and we turned out the light at seven o'clock of the evening of the 7th of June just passed. After singing a hymn, Miss Maxwell's seance controller, Starlight, spoke with Mr. and Mrs. Pressing and me. A disturbing situation facing the Pressings was discussed and a large part of the seance was used to advise on this matter, but other topics were given their due, too.

Familiar Brogue

Starlight's procedure is to find out who each personality is who wishes to speak, and when satisfied of his authenticity to let him in to speak on his own.

The first speaker was Mike, a regular member of Miss Maxwell's band. He is delightfully Irish which pleased me as my husband was Irish and I have great warmth and love for that people. After addressing the Pressings, he turned to me and said:

"Glad it is that I am to see ye, and the top o' the mornin' to ye!"

So I gave him back the usual Irish rejoinder, "And the rest of the day to yerself!"

"Ah, now, and that's it!" He is a pet, and came in later with an amusing bit of acting which will be described farther on.

The Surprise!

Some twelve individuals connected with the Pressings came and spoke to them at length concerning their particular affairs, and my husband came as well as two of my guides, Gen. Stilwell, and Lolly whom I know so well from the many seances I have had with Mrs. Becker.

"Pinky", one of Mrs. Pressing's guides who had spoken to me at my first seance with Miss Maxwell two nights before, came again, and Starlight said she and "Pinky" had a surprise which we would hear about later.

Stilwell Speaks!

That morning I had sent out to Gen. Stilwell the definite request that he come that evening if possible to speak with the Pressings in order that something directly from him could be published in the *Psychic Observer*. Since this sitting was especially to



Psychic Observer
EMILIE LADY COOTE
Carmel, California

hear him, most of the other conversations are omitted here, but his was so characteristic no one who knew him could doubt it was he.

Several of the Pressings' friends had spoken when Starlight asked us to sing "Jingle Bells," and as we neared the end of it, we heard a man's voice,

"Well, well, imagine ME coming in as a jingle bell!" and with a chuckle, "Hello, Emilie, this is your friend, old Vinegar Joe."

"How'm I Doing"

I introduced the Pressings to him and he discussed their affairs referring to Mrs. Pressing as "General Juliette, — and of course your husband is a general, too!"

As he talked and was working up to make a point, obviously leading to one of his colorful but unprintable phrases, his clipped words stopped abruptly, but after a moment's pause, he continued,

"You know, you can't talk here quite the way I used to!" As everyone who knows about Gen. Stilwell has heard, he has a definite personality which does not mince matters when he sets out to express himself. His conversation is colorful, and when he talks with his family and friends he is apt to use language which would have to be edited for publication!

He continued his remarks to the Pressings, and after a bit he turned to me and asked,

"How'm I doing, Emilie?" in the most characteristic manner, — one could not mistake his identity.

When he finished his talk with the Pressings, I asked him if he

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SHE STILL LIVES

AND

SO WILL YOU

"Though he were dead (according to human beliefs), yet shall he live." — John 11:25.

By

James Malcolm White

1500 Irving Street, N. E.,

Washington 17, D. C.

Can you spare time to read the most amazing thing that ever could prove to be of more enduring importance to you than any other thing you ever read, or heard, or thought? And you are not reading fiction when you read this. It is an actual occurrence.

My half sister, Lillie Belle Spracklen, died in Sheridan, Wyoming, Saturday afternoon, May 22, 1948. A telegram reached me about 9 o'clock that evening. I have no idea what prompted me to do so, but, after I read it, I whispered—so softly that Mrs. White who was in the same room did not hear it—to two friends now in the Spirit World. These spirit friends were Ivy Seaton Davis and Madge Forte Crofut, who lived in Washington, D. C. when I knew them, and asked them to try to look out for my sister.

I also asked them mentally to let me have some message from my deceased half-sister the next evening at the Spiritualist Church of Two Worlds of which Rev. H. Gordon Burroughs is minister. I did not mention this unvoiced request to any human being. Now, let's see what followed.

Conclusive Evidence

The next evening, Rev. Burroughs was giving greetings from the Spirit world when he said: "I have a stranger with me. The only name I get is Mabel or May Belle. I do not know this spirit, but I know to whom she comes because she is with Ivy and Madge."

As he turned to me, I said: "My sister died yesterday afternoon, but her name was Belle."

He replied: "You called her Belle, but her mother named her May Belle when she was born."

I did not recall that I had ever heard of this incident, so I wrote the folks in Wyoming about it. They replied that Lillie Belle was the only name they ever heard for her.

Since my father and mother and her father, too, were all in the Spirit World, that world seemed

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(P-240)

to be the only source from which information about the name could be obtained. I had found some years ago that I could talk to them Over There through the mediumship of Rev. Burroughs as satisfactorily as if they were here on earth with me.

Stenographic Record

So I asked my mother about it. She explained that Belle's father was not at home when Belle was born, and did not return for some months. So she had, herself, chosen the name May Belle for the child. Upon his return, he desired that his mother's name, Lillie, be made a part of the baby's name. The name May was, therefore, dropped and forgotten.

Some of Belle's children, who live in Wyoming, Montana and California, wondered if their mother had found her father and mother and sister, Mamie, in the next world. I promised to try to find out and told them I would send a stenographic record in their own words of the information I received.

I forthwith made an appointment with Rev. Burroughs, who had not known the names of any of my deceased relatives. Marion J. Demond, a stenographer, was present.

Direct-Voice Proves

The following is a copy of her transcription (with some minor editing) of what was spoken by Belle's father, mother, herself, and my friend, "Madge":

1. "Good afternoon Malcolm. This is Charlie McLain White. (This was my stepfather.) What I want to tell you is this. Your mother was perfectly right. You know I was away when the child was born and was away for several months after the birth. Your mother named her May Belle. My mother's name was Lillie. So, when I came home, we talked it over and changed her name. We just dropped the May and added Lillie. You only knew her as Belle. So that is that part of the story."

After Death—What?

I asked him to tell me about Belle from the time she left her human body, right down to the present time, and he continued:

"She had been in this world about two hours before I met her, but her mother was there and she will tell you about that. I watched May Belle, for a little while, and then some beautiful angels came for her, some teachers.

First, two girls (Ivy and Madge) came, who said they knew you and they were there on a special mission, because you were going to a church in a night or two after that and you would like

to get a little something from her there. They said they were there for that purpose.

Then other angels took Belle away. I didn't see her then for some time. I suppose, as you count time, it was a couple of days, maybe. I have seen her since. With her sudden passing, she was a little dazed when she came over here just like the rest of us at first. I had the same experience.

A Message Is "Flashed"

She was dazed and did not know some of us, hardly recognized us, and then those angels took her away. They said they were taking her to a hospital, or place where they take new souls (until they become a little adjusted to life in this world). Now, May is perfectly normal and perfectly placed, and is associating with us and finding her way, and may try to speak to you."

2. "This is your mother (Martha Jane White). I can hardly add anything to the story, other than that I was the first to meet her (when she arrived in the new world). I got the impression (that she was about ready to leave her human body) about one minute before I met her. So I was there when she came over.

She sent me a flash, a sort of a vibratory light, that I picked up and it led me directly to her, because Belle was thinking about me. The first thought that entered her consciousness was of me and that ray (which I followed) helped me and I followed it and found her. Her (human) body was there.

The "How" of Contact

I saw it, but was with her immediately when she came over. Following that meeting here, she was in a sort of stupor; partly recognized me, smiled and spoke to me. I talked to her. When I did, I found she was losing consciousness, like a person under the influence of a drug, slipping in and out of consciousness.

Then came this Madge and Ivy. They told me they did not know who sent you the word, but they said you had received the word and they were going to try to make it possible to get a greeting from her to you in some way, and so they did, I understand. I was not there at that moment, but they carried out their agreement and were able to get you a thought from her.

Cross-Communication

That is how it was. Now, Belle is perfectly all right. It was just a little hard to tell (explain things to) her, but she has come out of that comatose state and now she is conscious of where she is, and is very happy and, of course, has made adjustments already in her new life.

That is the little story up to the present time."

3. "Belle—(Mrs. Lillie Belle

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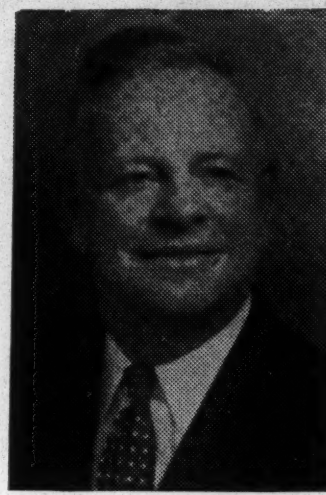
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REMARKABLE CLAIRVOYANT



Psychic Observer

Rev. Hugh Gordon Burroughs, lecturer, teacher, mental and direct-voice medium; Minister for the Church of Two Worlds, 2600 16th St., Washington, D. C.

He is a trustee of The National Spiritualist Association and one of the directors of Camp Silver Belle, Ephrata, Pennsylvania.

Spracklen). Malcolm, well, here I am! I don't know what to think of it all. I know that I have met all the loved ones and we are all together. Tell Polly (her daughter) and all of them that I AM ALIVE and I KNOW IT, and I AM WITH THEM and HAVE BEEN BACK TO OLD WYOMING.

Tell them that I am here and am sending a message to them all. I have met everyone and I AM ALL RIGHT. Madge and Ivy are wonderful girls. I have met them and I will come again. But send them all my love and tell them that I am happy."

★ ★ ★ ★ ★ ★

NOTE: I had known for a number of years that it is possible for those in the Spirit world to talk to us and to write to us, and to do lots of things. But more mysterious than all that, it seems to me, is how they, Ivy and Madge, picked up my unvoiced request so perfectly. The fact that they did it is proved to me by what MADGE SAYS and by the response that followed. At this point in the seance, Madge spoke to me.

★ ★ ★ ★ ★ ★

4. "O course, when you received the message telling you of your sister's passing—that was on May 22, I believe, and you received your message about 9 o'clock that evening—you immediately sent out the call to Ivy and me to see if we could get in touch with your sister. We did and gave the medium (Rev. Burroughs) a message on the Sunday night following.

He got the name May when he came into our vibration, and the thought that came from your mother, AND he could not quite get the names separated, because we were a little mixed up with May and Mamie; somewhat confused with May, Mamie and Belle. It was a little hard to get the message directly across. So, he got it May Belle. I find that the name was May and was changed later. So you see, that is how we got it.

Limitations of a Spirit

Your thought was for us to assist your sister and take care of her and give you a message from her. Then our duty was done. The family took over then and took care of her. You see she has found the way. That was our part of the demonstration.

So that will make a nice little story, and it is true. We received your message for help to her, BUT WE DID KNOW IT BEFORE YOU DID. We do not know exactly how to explain it, but in our mingling together we picked it up. Your sister was thinking of your mother. That message got through. You were thinking of me, which was the contact that

brought me into direct contact with Belle.

And so, we were all hooked up in a great vibratory action. As I understand it, May Belle was thinking of her mother, and, consequently, that thought was taken up and drew her mother to her."

So ended the direct-voice seance. How does this actual occurrence agree with what our Bible tells us that we have a right to expect?

In First Corinthians, chapter 15, we read:

44. "There is a natural body, and there is a spiritual body."

51. "... but we shall all be changed" (from a natural body to a spiritual body - JMW)

52. "In a moment, in the twinkling of an eye . . ."

53. "... this mortal must put on immortality."

54. "... then shall be brought to pass the saying that is written, Death is swallowed up in victory."

55. "O death, where is thy sting? O grave, where is thy victory?"

Human Embodiment

Now let us see how long it took for Belle to be changed from the natural body to the spiritual body; and for this mortal to put on immortality.

Belle's mother said: "I got the impression about one minute before I met her. So I was there when she came over."

"... I was with her immediately when she came over." Following that meeting here (in the Spirit world—JMW) she . . . partly recognized me, smiled and spoke to me. I talked to her."

The exact number of seconds, as we count time, is not given, but the change had been made else Belle's mother could not have said: "So I was there when she came over."

Her human body had not been buried. She, therefore, had not arisen from any grave, unless the human body is, theoretically, such a grave.

Surely she could say that what we call:

"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

If we have lived so that we are as deserving as Belle was, we need not expect any fate less desirable than she found awaiting her, when the time shall come for us to, as Tennyson put it . . . cross the bar."

"There is a spirit in (this being that we call) man" (Job 32:8), "which liveth after the earth body is dead" (Oahspe, A Kosmon Bible, page 626, verse 4), "and it doth not yet appear what we shall be" (I John 3:2) for "the spirit is the man with everlasting life." (Oahspe 774:8).

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THOMAS CHATTERTON

Boy Medium

No figure, in the history of English literature, compares with the young lad of England who wrote like a master and astonished the seasoned minds of his day with productions that cannot be normally accounted for.

The mind of man is a faculty of the soul and not of the physical body.

by

Rev. Converse E. Nickerson

When I was about eighteen years of age I lived in a mental world of literature. My acquaintance with English and American prose writers, and the great poets of literature, was very intimate. However, one, *Thomas Chatterton*, the phenomenal youthful poet, had escaped my notice.

No figure in the history of English literature compares with the young lad of England who wrote like a master and astonished the seasoned minds of his day with productions that cannot be normally accounted for.

The wonders of the giant *Shakespeare*, of course, stand pre-eminent in the realm of poetic drama; his course, lengthy and matured, and wondrous as it is, carries us to the conclusion that his mental background had found time to ripen and grow along with the inspiration and genius which was his; this inspiration, overshadowed and augmented by mighty spiritual forces, crowned him supreme master.

The Mind of Man

The young *Chatterton* definitely illustrates the rapid and individual forces of spirit control, which, conveyed through his instrumentality, compositions of the masters of poetry in strikingly creative works, astonished the generation in which he lived; they yet do arrest the mind with wonder today that such gems of thought could have come from a mere boy of sixteen years of age!

The mind of man, as we have frequently pointed out, is a faculty of the soul and not of the physical body. It is the only force, registering in the world of atoms, that can signal the presence of the divine offspring of God. Through the functioning of the mind we learn of the spirit's individual personality and quality. It is its direct 'speaking voice' and carries the definite information that spirit personality is a reality.

Mind must always function through thoughts and ideas; these naturally translate themselves into forms of language, visible and audible, thus establishing communication. Whether that communication is between individuals here in the physical, or between discarnate souls and those incased in mortality, it is ever and always 'spirit communication.'

Leonor Piper

That is why inspirational eloquence is a high form of spirit communication. The great forces at work giving us the immortal creation of "*Hamlet*" through *Shakespeare's* instrumentality, or the wonderful inventions of *Newton*, *Marconi*, or *Edison*, all are outpourings of the communicated marvels from the higher intelligences of the spirit world.

Spirit personalities speak through the minds of mediums living in the physical. The spirit

must have access to the brain centers of the medium in order to inspire or entrance the instrument.

The noted *Lenora Piper* wrote in the handwriting of the spirit entities who controlled her. She often evidenced their voices and habits of gesture when under control. They used her physical body as their own while making contact.

God-directing Power

Lizzie Doten, the well known inspirational medium, gave us astonishing poetry (**) which she claimed was inspired by the spirits of *Shakespeare* and other famous poets. She perfectly reproduced their individual style of writing.

I have many times, while under the inspirational forces of great musicians, reproduced both the piano or organ touch and the style of some of the masters in the compositions which came through these great masters have registered their personalities in most surprising manner indeed.

I have never believed it unlikely that minds from other planets could contact psychic instruments on this earth plane. It is possible that great teachers who have never put on mortality may often be speaking through specially constituted mediums. All that is necessary for the contact to be made, and then shall proceed the communication, whether it be a great book, a poem, or a symphony.

Inventions yet to be shall throng through the gates of mind as long as mankind inhabits this planet; it has been so of oldtime, up to the present, and will continue. God is directing His purpose from everlasting to everlasting, and the pages of history simply reveal as an unrolled scroll the great wonders of the recorded word of God.

Child Medium

If man is an eternal creature, God has great and special designs for him upon this earth. The race of humanity and its progress in civilization are the unfoldings of that design.

There have been countless instances of child mediums. The environment of children lends itself to inspirational influence. We know that as we approach the time of middle-age, with fixed ideas and impressions about life

(**) "POEMS" by *Lizzie Doten*; Good Used Copies, \$2.50; Dale News, Inc., Lily Dale, N. Y.

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El Paso's Open Door Spiritual Christian Church



Psychic Observer

The picture above shows the rostrum of the Open Door Spiritual Christian Church, 2531 East Yandell Blvd., El Paso, Texas, where a study of the Bible from a Spiritualist point of view is delineated by Rev. Bula F. Hailey, Pastor and Founder.

Aside from Bible study periods held every Sunday, 10:45 A. M., Rev. Hailey conducts services each Sunday, 7:45 P. M., as well as a special service Wednesday, 7:45 P. M. Rev. Hailey resides at 4430 Montana St. in the city of El Paso.

Spiritualism's Charter

SPIRITUALISM STANDS FOR MAN'S LIFE AFTER DEATH AS A NATURAL SEQUENCE FROM THE CIRCUMSTANCES OF HIS LIFE HERE

The proven facts of spirit return have demonstrated to the real Spiritualist the first point of his character.

By J. J. MORSE

Positive affirmations are the groundwork for successful accomplishments; but such affirmations must be based upon verifiable facts or proven principles. Historic agreements are helpful, but not sufficient, unless the present confirms the past. As *Lizzie Doten* (*) truly says in one of her remarkable poems:—

The world rests, not, with a careless ease,

On the wisdom of the past—
From Moses, and Plato, and Socrates,

It is onward advancing fast;
And the words of Jesus, and John, and Paul,

Stand out from the lettered page,
And the living present contains them all

In the spirit that moves the age.

The conditions of human life, and the enlargement of men's outlook, are continually improving and expanding; hence, the lessons of the past are useless unless they help us to further improvement today. It is well to be conservative in the preservation of demonstrated truths, but it is ill to suppose that all truth was revealed in the past. Such a mental attitude bars progress; it is, indeed, the barrier against advancement.

Modern Spiritualism came not

(*) A few used copies of *Lizzie Doten's* book: "Poems from The Inner Life" (1863) \$3.75; Dale News, Inc., Lily Dale, N. Y.

and physical sensation and atomic contact; it grows more difficult for our psychic abilities to function, except in rare instances.

The tender physical body and the fresh mind of young *Thomas Chatterton* were unobstructed by the experiences and weight of years, and so he proved a likely instrument for the play of great spirit forces.

Lost in Meditation

This young medium was born in Bristol of very poor parents. His father, who died three weeks before the boy was born, had been sexton of the cathedral of St. Mary Radcliffe, which stood across the way from their little home. The lad spent many hours of early childhood wandering about in this old church, often

(Continued on Page 10, Col. 2)

whether it can add to our knowledge, and, by so adding, help us to greater happiness and more righteous living on earth.

To the convinced and earnest *Spiritualist* there is no question on the foregoing points. He is satisfied, he has been blessed, and so made the happier. He has been helped morally and spiritually. He has been comforted in heart and satisfied in mind. He finds new meanings in his revised readings of the book of life, and discovers that the place of death in the scheme of human life is perfectly natural, and in no sense either arbitrary nor punitive.

What Davis Taught

The proven facts of *spirit-return* have demonstrated to the real *Spiritualist* the first point of his *Charter*. While they also demonstrate the second point; thus completing the two fundamental propositions of an orderly and rational presentation of the facts substantiating a life hereafter, and the means by which those facts are established.

The third point of his *Charter* is vindicated by those already mentioned. Otherwise the communications received from the spiritual world would need a miracle to explain them. Otherwise the two worlds would be discrete existences instead of being coterminous, yet linked at their common boundaries.

While the fourth point follows of necessity, though, to a certain class of mind, it is the most difficult point for acceptance. Yet *natural law in the spiritual world* has been splendidly affirmed by *Drummond*, in his book of that title, (**) and has been insistently emphasized by the wisest teachers who have come to us from the spirit-land, while our own eminent writers, *Davis*, *Tuttle*, and others have at all times so insisted.

So much then for the solid ground upon which our charter is built. Let it now be asked what definite conclusions may be considered as legitimate deductions?

Death Loses Its Sting

First That the next life is a natural one for us all. That we suffer no eclipses of consciousness, affection, memory, or identity. That at our entrance into the other state we are immediately neither better nor worse than when we left this life. That those who love still love, and are able to return to their friends to so assure them.

The enormous uplift of comfort thus provided to the sorrowing of earth is beyond words to adequately describe. Death loses its sting, the grave its victory. For transition does not imply the total separation between the living and the departed. The grave is no longer a *cul de sac*; it is but the final resting place of the discarded body, the late tenant of which has been liberated for a further and a larger life than earth can give.

Ultimate Progression

Secondly: The law of growth continues beyond the limits of our mortal career. That mentality, consciousness, and the power of our souls further unfold, so that the good becomes better, and the so-called bad improve. That progress is the outlook for all of us in the great future before us. Hence is it that righteousness here is not without avail to us hereafter.

Also, this fact of ultimate progression is the argument for the innate goodness of everyone. Broadly put, our charter is that of a positive science and philosophy of a future life, apart from any creed or doctrine whatsoever. On such a charter, intelligently presented, we can confidently appeal to the world.

(**) "The Natural Law of The Spiritual World"; Good used copies, \$2.00; Dale News, Inc., Lily Dale, N. Y.

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Led By The Spirit

(Cont. from Page 1, Col. 2)

order that they may endure life!"

Certainly our faith assures us that death is no interruption of one's true life, but indeed a necessary part of it. When the last knock comes at the door we shall no doubt find that Hawthorne's saying is very true:—"We sometimes congratulate ourselves at the moment of waking from a troubled dream. We shall probably congratulate ourselves the moment after death!"

The Longer We Live

Of course that would depend on the sort of life you had led. One wonders what kind of reception the Devil's servants get when they pass into the Unknown. Within the last year a notorious man has died, Aleister Crowley, the "Black Magician," not black in skin, but so evil that "The Daily Express," a widely read paper in England, featured his passing on its front page by publishing his portrait with the caption:—"The wickedest man in Britain."

When he had an authoress up for libel because she stated he practiced Black Magic, the late Justice Swift, who had administered the Law for over fifty years, said he thought he knew of every conceivable form of wickedness, but he had learnt from that case you could always learn something more if you lived long enough!

Elixir of Life

In giving judgment against Crowey, he declared:—"I have never heard such dreadful, horrible, blasphemous and abominable stuff as that which has been produced by this man who describes himself as the greatest living poet."

Among his many fantastic claims he tried to make people believe he was born with four hairs across his heart in Swastika form, declaring:—"Before Hitler was, I am."

Now the reason I am telling you about this evil character who claimed he could raise devils and cause people in the streets to fall down in fits, is because we heard

a strange story first hand about him which was certainly interesting.

Crowley boasted he had rediscovered the elixir of life, so his followers, who believed in the black forces, expected him to live for at least a hundred years.

Dead Man's House

A well known literary man, a friend of ours, whom I will call Mr. X. as he might not like me to mention his name, called on us one night when we were staying at a Devonshire Hotel and told us he felt quite shattered because something extraordinary had happened.

He said Aleister Crowley was living quite near, he knew him well and the previous evening he had been summoned to his deathbed.



Winifred Graham

"I was his only acquaintance in this part of the world," Mr. X. explained, "and this urgent message came from the Hospital Nurse attending Crowley."

She and I together stood beside him and saw him die. No one knew who should be informed, so I was asked by the Doctor to make investigations and undertake necessary arrangements. I could not refuse, so did my level best, when—imagine my amazement at finding, the next morning, at the dead man's house, that he was alive! "The Devil called him back", the Nurse informed me, declaring she had never experienced anything so amazing.

"Laughing Torso"

Mr. X. quite agreed with her that the Prince of Darkness must have summoned his servant to return to earth. The dead man slowly recovered, but I never heard whether he continued his obscene rituals, the Black Mass and other vile practices, described in the book called "Laughing Torso," over which that case was fought in Court to which I have alluded.

He had strangely reptilian eyes with which he hypnotised many of his misguided followers, and always more on the third finger of his left hand an emerald and diamond ring representing two entwined snakes and he regarded it as a powerful magic symbol.

To turn from Aleister Crowley to a very different character, it is refreshing to meet a clergyman of the Church of England who is courageous enough to openly proclaim his belief in communication beyond the veil. Many who are just as believing dare not let it be known, for fear of their Bishop's censure.

A Hallowed Corner

The Rev. McDonald Hobley is so perfectly satisfied that mediums act as a link between the two worlds, that he gladly lends his clerical presence to the seance room and even on public platforms. He has frequently communicated with his mother under test conditions, as well as talking to innumerable friends in the Spirit Spheres.

Blessed with the gift of healing, he naturally creates a wonderful influence in his home, which I, (who feel atmosphere so strongly)—recognized and warmly appreciated when I was a guest at his Vicarage.

May I give my readers a word of advice from him? He recommends making one corner of a room in your house a Hallowed Corner. He says:—"Put a small vase of flowers there and above

them hang a Cross, the sign of Victory. Put the portraits of your dearest ones there who have passed beyond the veil. Then dedicate it to God and use that corner. Sit there, relax and meditate for eight to ten minutes. This chosen spot will gain psychic power and you will come away a renewed person."

I am sure he is right, it is so good to open out to spirit forces. It is sad how many people wrap their souls in watertight compartments, ignoring the spiritual values underlying earthly existence. As Buddha declared:—"What man thinks—that he becomes."

... and Then, Tragedy

How fortunate are those who can say with the Duchess of Hamilton:—"I did not come into the Spiritualist movement—I was born in it."

We are not all as lucky as that, but each can reach out to those invisible Continents of Space and prove for themselves that death is merely the discarding of the overcoat of physical flesh!

People who scorn Spiritualism are often tremendously interested in what they call ghost stories and love to hear of haunted houses where strange noises at night make their inhabitants shiver and shake. One would expect to meet apparitions in many of our very old English mansions, for instance—take Hatton Hall, Wellingborough, with its old oak staircase dominated by an exquisite stained glass window.

It was in the eighteenth century that a tragedy happened which helps one to credit the fact that certain persons have seen the wicked Vivian wiping his blood-stained sword on his coat tails!

Two brothers, whose surname was Vivian, lived at the Hall and the younger was terribly jealous of the elder, because he was the heir to this lovely home with its vast estates. On some flimsy excuse, the one whose heart was full of hatred and greed picked a quarrel with the older brother and challenged him to a duel.

The Warning

Then a fight, to the death, took place in one of the attics at the top of the house, where the younger brother killed the luckless owner of the family possessions. In deadly fear of the consequences of his deed, the murderer hid the body in an oak chest and went abroad after giving it out that his brother had preceded him.

Hatton Hall remained uninhabited until years later, when the oak chest was discovered that contained the decomposed body of the elder brother, with his broken rapier beside him.

The earth bound spirits of both brothers are said to re-enact the duel at midnight and those who dare creep up the staircase leading to this deserted chamber, hear the clashing of ghostly swords!

Such stories as these are numerous, but I had, many years ago, the experience of seeing a

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Psychic Observer

Kathleen Philpott, lecturer, teacher, mental medium; minister for the Auckland Spiritualist Church, 7 Almo St., New Market, Auckland, New Zealand. She represented her native country at the World Centennial Celebration, Rochester, N. Y.

ghost in the most conventional surroundings, and it came for a kindly purpose, to give a warning of danger.

My Mother and I had been shopping in London and after a late tea at an hotel, we found we only just had time to catch our train home. We came out on a wet dark side street and hailed the first vehicle we saw, which happened to be a horse-drawn four wheeler.

As it came toward us, I distinctly saw the dark figure of a man, apparently wearing a loose black cape, leaning out of the window and gesticulating violently. I was particularly impressed by the dense blackness of his clothing.

Imagine my amazement when a moment later the cab drew up—empty! I whispered to my Mother:—"Someone, who has vanished, was waving his arms as if signalling to me not to get in. We must send the cab away."

Some Still Afraid

A wintry blast accompanied by still heavier rain, decided my Mother to discard the ghostly signal. She told me not to be silly and stepped in. I had no choice but to follow. We had not been two seconds in that four wheeler before the horse bolted across the road and crashed violently into some iron railings on the opposite pavement.

As we staggered out, severely shaken but otherwise unhurt, I felt convinced the man in the black cape had deliberately frightened the horse in order to save us from some impending disaster. Well, that was just one personal experience among the many instances of apparitions, prophetic dreams and other phenomena which occur daily.

It is strange in this advanced age how many people are still afraid of psychical research and dare not study a science which is definitely the most interesting in the world. On the other hand, innumerable converts are flocking to the ranks, eager to receive from the Other Side messages of comfort and advice.

How to Explain

My father in the Spirit World, who writes through my hand, speaks of death as the opening of a door which has nothing terrible about it, no dark gulf or angry stream, only a path of radiant light, where loved ones are waiting to welcome the voyager home.

He says if you want to convert a friend to belief in spirit communication, you must present it to him or her in a matter of fact light. Speak as if you were trying to explain the wireless or telephone to a person ignorant of these modern blessings. Say it is so simple, because those in the

Spirit World are always listening for a call and want to help the dwellers on earth. A lack of faith wilfully drives away powerful allies.

Interested investigators must find their own way of catching the waves of soul intercourse. The first step is to believe the fact is possible and be sure to look for a wonderful advance at night in bed. While the mystery of unconsciousness steals over the brain, the soul, which does not need sleep, is actively awake.

Your Responsibility

It is then the window of Spiritual insight is most likely to open. Gradually the seeker will grasp facts which have seemed incomprehensible before. The mental vision becomes clearer and the mind expands as the soul works its way through the flesh and eventually shines out of the eyes and controls speech.

Since I began this article, my father told me that the written word is sometimes stronger even than speech, which is accompanied by gesture, the magnetism of the eye and other aids, possibly the pleasing appearance of the speaker. Though the visible personal touch is missing, the cold medium of print goes on perhaps for years, so writers should guard their powers as they guard their tongues.

I feel this is very true and many writers I know are deeply sensitive of their responsibility.

Continual Change

In Eternity, as on earth, my father tells me they never stand still. "We in Heaven love progress," he says, "and you in your world can help us with your thoughts, prayers and loving remembrance. To some it is given to actually join the Heavenly hosts when lying asleep. Many earth spirits pierce the veil and see sights that are forgotten when waking. But beautiful enlightenment lingers in the soul and imparts to those fortunate characters an ethereal influence."

Many people, as they advance in years, notice how quickly time passes. It seems to race on with ever increasing speed and perhaps this is because we are calmer and more equitable than in youth. Still, age should not be made an excuse to fritter away time. On the Radio the other day a preacher said when giving a short address at 8 a. m.:—

"You are never the same person at night that woke up in the morning, because you are always progressing or falling back, since life cannot stand still."

I will close with the words inscribed on a sundial:—

"Time wastes our bodies and our wits, But we waste Time—so we are quits!"

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SPIRITUALISM

Fate and Freewill

No man can become master of everything. We, therefore, aim at becoming specialists in some branch or other of nature. In fact, there is no such thing as "natural law" — there is simply NATURE. We make the law to suit our own purpose.

We must establish the reality of the contraction that man is subject to both Fate and Freewill throughout life.

By

HORACE LEAF, F.R.G.S.

Foretelling has always played a disputed part in mediumship and is by many people condemned. It certainly has been unpopular among legal authorities and law has often been very oppressive about it. Philosophically, however, it is very significant and the bugbear of Western philosophers, although it has always been popular in the East. Most people have a sneaking regard for it, and even those who pretend to despise it are not above feeling intrigued when it applies to themselves. All of which leads me to my main thought.

After many years of study and practice of mediumship I have gathered a considerable amount of experience which has more or less compelled me to form a philosophy of life. Most people past middle age do that, but they do not as a rule have unusual experiences; certainly not the kind that fall to the lot of those possessing mediumship.

Is Nature Illogical

My experiences in this regard do not, I expect, differ from those of other mental mediums who have had occasion to advise sitters. In principle such mediums act and think alike.

Two adverse factors stand out in my philosophy and both are related to mediumship. One is that there is a certain amount of Fate in the life of every person; the other is that there is also Freewill.

Obviously these terms are contradictory and illogical, but not impossible. The fact is they happen and what happens cannot, strictly speaking, be illogical.

As a compromise I will therefore say Nature is illogical; by which I mean that it does not conform to what we think it ought to do or be. If one remembers this a good many pitfalls will be avoided and much more latitude allowed to the "state of things entire."

The fact is there is no logic in Nature although there is in the human mind. When we educate anyone we merely aim at making him logical; we teach him not to think haphazardly, but to cultivate order among what otherwise would be mere loose ends of experience, disconnected and more or less useless when it is necessary to form a judgment.

Adopted by Science

That means we dictate to Nature and insist on her being what we want her to be. This may seem stupid when stated, but as a matter of fact it has proved to be very helpful to mankind, because it has enabled us to make some kind of order out of a mass of material that would otherwise have been terribly confusing.

It is the main principle adopted by science. When we decide that one person shall be a physiologist, another a biologist and a third a psychologist, we merely mean that we have split up a certain part of Nature for our own convenience

so that order may be maintained and use made of what has been discovered.

There is no science in Nature, but a great deal in us, for there can be no physiology without biology and no biology without psychology, and vice versa. These sciences are simply strands, as it were, in the rope of Nature which we have isolated so that we may grasp and use them.

No man can become master of everything. We therefore aim at becoming specialists in some branch or other of Nature. In fact there is no such thing as "natural law" — there is simply Nature. We make the law to suit our own purpose.

What I Have Learned

If all this should seem complicated to the reader I apologize; but it seems necessary to establish more clearly the reality of the contradiction that man is subject to both Fate and Freewill throughout life. I will now quote some actual instances to support this claim. Everyone of these cases can be unhesitatingly accepted as true. I happen to know that they occurred.

A doctor's widow, feeling bored with inactivity, decided to do a job of work and was invited to act as housekeeper to an elderly retired tea-planter from Ceylon. Feeling the man was too old to make the job comfortable she consulted a medium, whose control advised her to accept the post. "You will be quite happy," said the Control, "and next February your employer will ask you to marry him. On your consenting he will make you a marriage settlement of \$110,000."

Rare Individual Cases

The lady took the position and the following February her employer asked her to become his wife. She consented, and he requested her to put on her hat and coat, took her straight to his lawyer and gave her the exact sum stated by the Control.

When I was in Bombay some years ago, a native fortune-teller informed a relative who accompanied me, that when she arrived back in England she would find her mother and father both ill in bed. Her mother, he assured her, would recover but her father would die.

When she reached home her mother was ill in bed with pleur-

isy and her father with pneumonia. Her mother recovered but her father died, although the medical doctor felt certain he would recover.

Here is a third case. While riding between Dundee and Glasgow, Scotland, a well-known Scottish spy-wife (a woman endowed with second-sight) informed me that in the following January I would unexpectedly receive a cablegram from Australia, and told me the exact words that would be in it.

"You Must Not Die!"

She proved right in every detail. I can assure the reader that none of these instances could possibly have been foretold by normal deduction, because in every case the recipient was a stranger to the medium. I could quote many equally authentic instances; but most people can find plenty, either in their own life or in those of their friends.

Now for examples of Freewill. I was informed by a Control that at a certain time I would find myself in danger of losing my life. His prediction proved true. "When it happens," said the Control, "you must carry out the following instructions, for remember you must not die."

When the unforeseen incident happened I decided that I would prefer to die, and as soon as this decision was made, I heard the voice of the spirit say to me angrily: "Remember what I told you, you must not die. Make an effort to recover."

Best Authorities

I did, and am writing this article as a consequence. It was obvious to me that had I continued in my determination to die I could have done so. But by an act of will I pulled through. I have had other personal experiences of this sort of thing in other connections, quite as striking.

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Forty-four years ago, Rev. Armitage organized the Spiritual Evidence Society Church in Sunderland — on the northeast coast of England. She moved to Canada in 1913 and became a resident of Detroit fourteen years later.

of possibility are of course spirit Controls, who often through their mediums advise sitters what to do under certain circumstances, making it quite plain that the sitter himself can decide the issue.

What Crookes Said

But many people have experiences when they know they can determine the results, and others when, no matter how they try to avoid the issue, cannot do so. These they often refer to as their "good" or "bad" periods.

The late Sir William Crookes, a famous English politician and the first Labor Mayor of England, once confided to me that he knew the main events of his life had been forced upon him by some mysterious but irresistible power. His actual words were: "Most of the events that have befallen me have been against my wishes; while the things I have desired have been denied me by the same power." He was not classed as a Spiritualist.

The situation can, I think, be

summed up by the following illustration: If you wish to go to the post office you must traverse the distance between it and your house. There is, however, nothing to stop you taking one of several routes. If there is only one route, you may cross the road as often as you like.

Your home and the post office represent the Fatalistic elements, but the route you traverse may be entirely a matter of your own choice.

A consideration of such factors will show how much the study of mediumship can contribute to philosophy. If modern philosophers are to work out a reliable system, they must consider all the facts without prejudice.

When this is done by Western philosophers they will succeed in getting out of the blind alleys they have so notoriously got into, and then we shall better understand the meaning of existence.

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Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 640 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

LONG BEACH, CALIFORNIA

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmos Center (affiliated with The Universal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Redding; Edith M. Niles.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

LOS ANGELES, CALIFORNIA

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd.; Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd.; Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurdell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

DENVER, COLORADO

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 W. 1st Ave., Allen J. Miller.

PUEBLO—Progressive Church of The Soul, 618 1/2 North Main St.; K. of P. Hall, Sun. 8 P. M.; Rosie Lyons.

CONNECTICUT

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

HARTFORD, CONNECTICUT

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

1st Ch. of Divine Light, 303 Park St.; Sun. 3 & 7:30 P. M.; Wed. 7:30 P. M.; C. E. Hughes.

NORWICH—The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

STAMFORD—Albertson Memorial Temple, 485 Summer St.; Raymond Burns.

DISTRICT OF COLUMBIA

WASHINGTON, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; M. A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 "F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcey; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: Taylor 0079.

1314-15th St., N. W., Apt. No. 1, Wash. D. C.; Spiritual advice by Appointment; Rev. Virginia King; Phone: MI 7852.

FLORIDA

CASSADAGA — Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

FORT LAUDERDALE, FLORIDA

Beckoning Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Spiritual Church of Christ, Woman's Club, Stranahan Park, Saturday 8 P. M.; Maude Allen; A. Arden; Ernest Welker.

JACKSONVILLE—Spiritual Science Ch., 925 Liberty St., Sun., Mon., & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R).

MIAMI, FLORIDA

Temple of Revelation, 610 Beacon Manor Blvd., Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Emel McNabb; Pearl Hinkson.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lily Candler, Madge Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.; Marie Wilson.

Spiritual Church of Christ, I.O.O.F. Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Maud Allen; A. Arden; Thelma Welker, Ernest Welker (Phone 9-302).

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Light (charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N. W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Smith.

ORLANDO, FLORIDA

Psychic Center, 655 1/2 N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone: 8766).

Ch. of Spiritual Science, 107 East Pine St.; Fred T. Ide.

ST. PETERSBURG, FLORIDA

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa)—Cooperative Sp'list Ch. (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

ST. CLOUD—Shrine of Ste. Laurentine, 725 11th St.; Pres. & Founder, Laura Martin-Smith.

TAMPA, FLORIDA

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Sec'y, C. R. King (Phone 33-4365).

Shrine of The Master Sp'list Ch., (G.A.S.) Dorothy Gaff Flexer, I.C.A. Club (Phone: 32-7492); Sec'y, Nella White, 717 E. Emma St., (Phone: 32-6681).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

CHICAGO, ILLINOIS

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan Ave.; Sun. & Thurs. 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres.; Phone: Van Buren 1625.

Ch. of Living Thought, 2729 S. Keeler Ave.; Sun. 7:30 P. M. (Czech Language); Charles Golan; Rud Prikop, Sec'y.

Light More Light Sp'list Ch., 2433 Berenice St., Tues., Fri. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974.

White Flower Temple, Institution of Brotherhood; 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey, 3255 Warren Blvd., (KE-dzie 5732).

Sunflower Sp'list Ch., 2424 N. Avera Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer, (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

1st German American Sp'list Ch., Somers Hall, 3349 W. North ave.; M. Schwartz.

Society of Spiritual Science, Suite 1204 25 E. Jackson Blvd.; Healing, Lecture and Billets in Church Room 1621, Sat. 8 P. M.; Massage Service, Sat. 2:30 P. M. in Rm. 1204; Adult Class, Fri. 8 P. M.; Children's Class, Sat. 10 A. M.; Maria Strazzantelli.

CICERO, ILLINOIS

1st Sp'list Ch., 5033 W. 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Lena Drews.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.), 10 1/2 Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong, (Phone 5994 JX).

D'CATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis, Goldie Rayburn.

FREEPORT—First Spiritualist Church, 431 South Adams St., Sun. 7:30 P. M.; Frank Sloggett, President.

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

CRAWFORDSVILLE—Goodwill Spiritual Ch., 212 1/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

1st Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, 3217 E. Sixth St., Mishawaka, Ind.

EVANSVILLE—Union Sp'list Ch., 3rd Ave. & Michigan St.; Jeannette Hoepfel.

FORT WAYNE—Sp'list Ch. of Divine Science (N.S.A.), 1613 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 & 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallion.

HAMMOND, INDIANA

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

INDIANAPOLIS, INDIANA

First Spiritualist Episcopal Church, 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

LAFAYETTE—Ch. of Divine Truth, Red Man's Hall, 4th & Ferry Sts.; Elsie Fay Brown.

MARION—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

RICHMOND—Independent Sp'list Ass'n, I.O.O.F. Hall; 8th & Main Sts., Room No. 8; Edward Fawcett, Pres., 9 N. 10th.

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

Terre Haute, Indiana
Golden Hour Sp'list Ch., 503 1/2 Wabash Ave.; Nellie Hodges; Goldie Russell.

LOWA
CEDAR RAPIDS—Center of Liberal Thought, No. 3, K. of P. Hall, 420 1st Ave., N. E., Sun. 7:30 P. M., Eloise & E. B. Page.

DAVENPORT—Modern Spiritualist Church, 730 W. 4th St., Daily, 8 P. M., I. R. Griest.

DES MOINES—Johnson Chapel Psychic Center, 6701 Douglas Ave.; Yvona E. Huffman.

KANSAS
Kansas City, Kansas
Ch. of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Massage Wed., 8 P. M.; R. E. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C., Kan.

1st Sp'list Ch., 1061 Armstrong Ave., Sun. & Thurs. 7:30 lecture, 8 P. M.; Tues. 2 & 7 P. M., 828 Ann Ave.; Betty J. Palmer.

PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

LOUISIANA
NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday 8 P. M.; Lillian McGivney, Ada DeBard Ganter.

MAINE
FTNA—E'na Spiritualist Camp, 1948 season August 15th to Sept. 8th.

PORTLAND—Alliance Spiritual Center Room 36, 53 Exchange St., Roger E. Hooker.

MARYLAND
Baltimore, Maryland
Temple of Wisdom (Spiritual Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Sp'list Ch. (N.S.A.), 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M. Grace H. Betz, 5217 Eastern Ave., (Phone BR 4294).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS
Boston, Massachusetts
Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sunday 3 & 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.); Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Sec'y, Agnes Winstanley; Pres., Della Davis.

Universal Science Ch., Suite 221 Hotel Manor, 168 Dartmouth St., Tues., Thurs. & Sun. 7:45 P. M.; John E. Reese.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG—1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

MALDEN—The Christian Spiritual Ch., 4 Washington St.; Mrs. C. E. Aldrich.

QUINCY—First Spiritualist Church, 4 Maple St.; Bert DeYoung.

Springfield, Massachusetts
First Spiritualist Church, 33-37 Bliss St., Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 9 Market St., Elmer Bartlett, Alice Thurston, Joseph Henneberg.

MICHIGAN

BAY CITY—Advanced Sp'list Ch., 103 N. Walnut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Grud, 208 N. Jefferson.

COLDWATER—Coldwater Sp'list Temple, 52 1/2 W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

DETROIT, MICHIGAN

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M., Hazel Damrau.

Gardner Healing Center, 4326 4th Ave., Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brightmoor, 21729 Fenkel Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Leandrine Ave.; Marie Millman, Sec'y.

Dr. Robert Jensen Memorial Church, 2024 Vinewood Ave., Clara Barnett Smith.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac, Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Trinity Sp'list Ch., S. E. Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwell Ave.

FLINT—Spiritualist Episcopal Church, 733 South Saginaw St., Noah Rice.

GRAND RAPIDS—

NEVADA

Las Vegas, Nevada
First Sp'list Ch. of Nevada, 203 North Ninth St., Sec'y, Grace Nevada, Pittman, Nevada.
Psychic Center, 106 Cass Street, Ella R. Hoop.

NEW HAMPSHIRE

MANCHESTER—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P.M.; Thurs. 8 P.M.; Frank Daley.

NEW JERSEY

Camden, New Jersey
4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P.M.; 1st & 3rd Wed. 2 P.M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, E-way & Cooper St.; Sun. 7:45 P.M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

JERSEY CITY—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P.M.; Tues. & Sat. 8 P.M.; Thurs. 2 P.M.; Ethel Arrigo.

LEONARDO—High Point Sp'list Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Phillipine Forsman.

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave.; Lowera Fine.

Newark, New Jersey
Ch. of Spiritual Peace, Love & Faith, 709 Hunterdon St.; Wed. & Fri. 8 P.M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave.; Kate Hazelwood.

Little Spiritualist Ch., 53 New St., Sun. Wed. & Thurs., 7:45 P.M.; Mon., Wed. & Thurs., 1:45 P.M.; Margaret Winter.

Patterson, New Jersey
First Spiritual Church, 142 Carroll St.; Sun. & Wed. 7:30 P.M.; Wed. 2 P.M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P.M.; Mon., Wed. & Fri. 2 & 7:30 P.M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Moore.

TRENTON—1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

UNION CITY—Spiritual Ch. of Divine Guidance, 517 (37th) St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

WEST ENGELWOOD—11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P.M.; Tues. & Fri. 2 P.M.; Louise Gallo.

NEW YORK STATE

Albany, New York
1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P.M.; Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P.M.; Maud Jacobson; George Guilmetz.

Binghamton, New York
1st Sp'list Ch. (I.G.A.S.) 299 Chemango St.; Sun. 7:30 P.M.; Myrtle Powell.

Brooklyn, New York
Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P.M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs. & Fri., 7 P.M.; Mon. & Wed., 1 P.M.; Beatrice De Hunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P.M.; Sun. 8 P.M.; Emily Drescher.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P.M.; Wed. 2 P.M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

Buffalo, New York
Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. & Wed. 8 P.M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P.M.; (Mediums' Day, 4th Sun.); K. L. Henderson, Cara Alexander.

Sunflower Spiritual Science Ch., 39 Manhattan St., Sunday 7:45 P.M.; Mon. & Fri. 8 P.M.; (Mediums' Day, 2nd Sun.) Ida Hansen. Humbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P.M.; (Mediums' Day, 2nd Sun.); M. Burgan. (Phone: Cleveland 7368).

Brooklyn Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.) Sun. 7:45 P.M.; Lenora Wolf; J. J. Carroll.

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Spiritualist Church, 223 1/2 Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple, Eva Boatwick.

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

FULTON—1st Sp'list Ch., 55 S. First St., Mrs. John Belanger, Sec'y, 105 Walradt St.

JAMESTOWN—Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P.M.; (Mediums day—last Sun.) Carrie Yarter.

Long Island, N. Y.
SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P.M.; Tues. 1:45 & 8 P.M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P.M.; William Skidmore.

RICHMOND HILL—Spiritual Center of Unity 89-31 114th St.; Sun. 8 P.M.; (closed for summer, re-opens Sept. 19th); Hilda V. White.

RICHMOND HILL-SOUTH—Ch. of Spiritual Guidance, 111-41-120th St.; Sun. 8 P.M.; Mollie Beck.

WEST HEMPSTEAD—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P.M.; Wed. & Thurs. 2 P.M.; Thurs. 10:30 A.M.; Miss Marion Miller.

GERRETSEN BEACH—Spiritual Church, of St. Mary, 7 Cyrus Ave.; Sun., Tues., Wed. & Fri., 7:45 P.M.; J. Ivor Difford. (Phone, DEwey, 20747).

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St.; (Mediums' Day, 3rd Sun.) Violet Southland.

New York City, N. Y.
Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke S. T., Sun. 7 P.M.; Mon. 7:30 P.M.; Wed. 2:15 P.M.; Virginia Oakes, Wed. 7 P.M.

Beacon Light Spiritualist Ch., 169 W. 99th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P.M.; Sun., 8 P.M.; Hermine Leger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun., 10:30 A.M.; Founder, Johannes Greber.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P.M.; Sun., Tues., Thurs. & Fri. 7:30 P.M.; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P.M.; Ann Koernig, Director, 64 West 9th St.

Occult Science Society, Inc., Hotel Times Sq., 43rd & 8th Ave.; 1st & 3rd Sunday; Wilfred S. Spear, Box 385, Yonkers.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A.M. & 7:30 P.M.; Tues., Thurs. & Fri. 7:30 P.M.; Sun. & Fri., 2 P.M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 83rd St.; Sun. & Wed. 8 P.M.; Bertha Marx.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P.M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 855, Carnegie Hall, 154 W. 57th St.; Wed. & Fri. 7 P.M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 73rd St., Mon., Wed. & Fri. 8 P.M.; Thurs. & Thurs. 2 P.M.; Hazel Watson.

Church of Spiritual Revelation, 27 West 130th St.; Sun. 11:30 A.M. Divine Worship and Healing; Sun. & Wed. 8:30 P.M. Spirit Greetings; Samuel S. Hevliager; D. W. Russell, Sec'y; Phone: Edgcomb 6-8386.

United Sp'lists' Ch., 41 W. 73rd St.; Wed. & Fri. 7 P.M.; Thurs. & Sat. 1 P.M.; Sun. 11 A.M.; (No Messages Sun.) Edward Lester Thorne.

Chapel of The Eternal Star, 3-A, 300 W. 54th St. (near 8th Ave.); Sat. Sun. & Wed. 8 P.M.; Tues., 1 P.M.; Rose Erickson.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A.M.; Tues., Wed. & Fri. 6 P.M.; Thurs. & Sat. 1 P.M.; Ange'a V. Cal. pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P.M.; Wed., Fri. & Sun. 8 P.M.; Anna C. Gaze.

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QUESTIONS ANSWERED BY
Andrew Jackson Davis
Mind - Reason - Spirit - Soul

Taken from His Greatest Book
"Answers To Ever-Recurring Questions From the People"

(Continued from Previous Issues)

Uses of Internal Language

QUESTION: "What is the use of language? Or, rather, I would ask, do spirits use words to express their thoughts, as we do?"

ANSWER: It is impossible to think without words. Try it for a moment. Though it is true that thought must precede language, in the operation of the mind, yet it amounts to nothing unless clothed in words.

Talleyrand was of the opinion that language was made to "conceal our thoughts," not to reveal or express them, but human experience has established the essential importance of words to thoughts. Feeling is not fond of words. The soul's choicest sentiments refuse the incarcerations of grammar and verbiage. But the intellect can do nothing grand and worthy without the presence of appropriate phraseology.

The origin of language is coeval with the origin of thought. Fix the date when the first man evolved his first thought, and you get the history of the origin of language. But feeling, inspiration, sentiment, antedate the natal day of words.

From all this the inference may be justly drawn, that spirits, when living and dwelling together in sweetest friendship and love, do not employ words as means of intercourse. But when they wish to impart thoughts to one another, then the law of expression compels the use of language. They are not transparent to each other unless they particularly desire to be, and hence it is necessary for them to employ words to convey meanings.

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The Extreme Abuse of Evil

QUESTION: "I thank you for your answers to my questions, but there is a dark point yet. If Evil, when not abused, is reformatory, what is it when abused? Is it, or is it not reformatory? If it is, why did you except it? If it is not, it is not possible to so much and so long abuse it, as to render the term, 'lost soul,' something more than fiction?"

ANSWER: Evil is a general term for whatever is not deemed good. There is, you observe, no universal agreement on this subject. "What is one man's meat is another man's poison." On one head all minds spontaneously harmonize—that this world is a realm of imperfection. This imperfection is called "evil."

This evil is the friction necessary to man's progression. It is the dead weight in the hold of each man's ship—ballast. It is the "skeleton" of every family. It is the "black sheep" of every flock. It is the "dust" of every day's journey. It is the "serpent" in everybody's garden. It is the "thorn" beneath every rose.

It is the "moth" in every man's wardrobe. It is the "thief" in every one's treasury. And it is a truth that the God-code works by and through, as well as in spite of, such means and methods to the most perfect ends and ultimates.

Now, in our light, all evil, when not abused, is overruled and converted to good. The process, under such conditions, is straightforward and effectual. The mind of man is made better by the discipline. But it is possible to make "the worst" of what at first is simply "bad."

And what follows? The unfortunate victim has a compound trouble to overcome. The struggle may weary his spirit, break him down on the vestibule of life, and end him away into the next world "before his time"; but, in the ultimate, the whole is contemplated by himself as promotive of his individual growth in wisdom and experience, and then, what was called evil, and what was evil in the philosophic sense, becomes "good," and so develops the love and glory of the Infinite.

Penalties and Benefits

It is not possible to abuse evil "so much and so long" as to overthrow the Divinity that lives within it. For example: A man may persist in drunkenness until the laws of physiology refuse to cooperate; then he, not the universe, dies; then he, not the whole world, is sent to school under a new corps of teachers; then he, not all men, must work out and live out the consequences of abusing the evil of intemperance.

Another man, also a drunkard, ceases to abuse the evil. He avails himself of the lessons of his errors. He goes upon the rostrum and proclaims "temperance" to the multitude. He is "heard gladly" by the poor and sorrowful. And his last days are golden with health, peace, and happiness. But the other man, although in the Summer Land, is yet working out the problem of his abuse of the evil of drunkenness.

He is surrounded with penalties and benefits; but, alas! all the benefits are pressed by main strength out of the penalties. Thus much for abusing the evil of his intemperance. You will observe, dear friend, that the evil is self-destructive. It is not the spirit of a man that dies the everlasting death.

Foolish Men

Justice is an eternal principle, and nothing can occur but what is best and just. There is a place where a journey can be accomplished without "dust," and there will yet be a family without a "skeleton," a flock without the ebony member; an Eden without the viper; roses without thorns; garments untouched by moths; treasures, where there are no

thieves.

But the benefits of the evil must be first obtained from the very penalties which it imposes upon every member of the human family. He is a foolish man who abuses the imperfections of his earth-life; but he is a philosopher who "overcomes evil with good," and lives in the ways of wisdom.

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What and Where Is Evil?

QUESTION: "Please be kind enough to give me your impression respecting the views of the theory that everything is right, everything is beautiful. Do you agree with Pope, that 'Whatever is, is right'?"

ANSWER: Although a man may be clear in his hopes and thoroughly Spiritual in his estimates of existence, yet he may be obscure and unsound in that shadowy, metaphysical realm where integral consciousness meets with acquired and sensuous knowledge. In the present sphere of rudimentalism, it is next to impossible to be limpid in all our statements, even when the truth itself ripples through the soul with the transparency of heaven's pure light.

Yes, in the highest, widest, truest statement, everything is good, is right, is beautiful. But this generous statement is for the far-off Future, refers to ultimates, anticipates results; and is not, therefore, practically adapted to the conditions and intermediates of the past or present.

Ultimate Truths

Because the finger of wisdom and goodness is visible in everything, and because there is a world of intelligences environing ours, with which our life and destiny are interlinked and inseparable, it does not follow that everything is as perfect, as good, as pure, as beautiful as it can become, and will be, in the "far-off future time," when every germ will have ultimated its properties and the buds of earth will have bloomed in heaven.

Progression implies imperfections to be overcome, as action implies rest, day includes night, right covers left, etc.; but universal present perfection annuls the use of any progressive law, and levels all the spirals of eternal spheres, which are diversified and constitutionally different, because unlike or unequal in their goodness, purity, wisdom, and life.

Ultimate truths and final principles, although consoling and exalting to every sentiment of human nature, cannot be facts in rudimental life—that is, they cannot embody and describe what is, but only that which is to come.

Life Is Germinal

In the ultimate statement, then, we harmonize heartily with the poet, but discord comes with the attempt to confound rudimental facts with ultimate principles. This result in logic is easily accomplished; but in fact, in experience, in sensuous knowledge, no such logic is successful. It falls with its own weight, or evaporates into air.

This life is germinal, and, as such, it is "good, right, beautiful"; but, as compared with a better life—a state more right and more beautiful—it falls below those adjectives, and suggests that which is crude, cruel, and evil. Hence our voluntary exertions to make progress toward what is more desirable, or, at least, to unfold the present up to the standard of our ideals. Of broadest and ultimate truth another poet hath well said:

"Evil is to God what lightning is to light:
Lightning slays one think. Light makes all things live;
Bear then thy necessary ills with grace
No positive estate or principle
Is evil—debtor wholly for its being
And measure to defect—defect to good
What God directly makes must e'er be good."

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And what is good, in whole or part, He loves
And must; the others are but off-shoots.
If limited: What power could form a scheme
Of universal evil or eternal?"

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Books in the Dark Ages

QUESTION: "I heard a discourse last Sunday against the doctrine of 'Progress' as advocated by yourself and others. The preacher said 'Men had made but little advancement in point of Literature, etc.' Will you give some few facts relative to the literary advantage of this age?"

ANSWER: People who lived before the invention of printing and steam-presses were deprived of almost all the advantages of books and public education. Mr. Lawrence, in his Lives of the British Historians, says: "The libraries of Italy were so totally ruined by the invasion of the barbarians that the popes were often obliged to borrow books from Germany."

"In France they were so scantily supplied, that, in the ninth century, the abbot of Ferries sent to Pope Benedict III, to beg a copy of Cicero de Officiis, as there was none in all France. At the beginning of the tenth century, copies of the Bible were so rare in Spain, that one copy often served for several monasteries."

"It was a rule of the English monasteries, in 1072, that the librarians should deliver to each monk one book at the beginning of the year; and if at its close he had not read it, he was obliged to do penance. The bishop of Winchester's cathedral library consisted, in 1224, of seventeen books. This prelate borrowed from the convent of St. Swithin, a copy of the Bible, in two folio volumes giving his bond for its safe re-

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Number Two Hundred Forty

September 10, 1948

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turn. The Bible had lately been bequeathed to the convent, and so valuable was the legacy, that a daily mass was said for the soul of the donor.

"Books, in those days, were the most costly possessions, yet no price could, in fact, exceed their value, since they contained the germs of civilization and advancement. In those few manuscripts, so revered and valued, was shut up the great spirit of modern progress.

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SEARCHING for the UNKNOWN

SCIENTISTS are investigating spiritual verities to determine by their scientific analysis, that there is a manifesting intelligence, force or power that defies the "How" but "Is" the spirit of all living things, —indeed SPIRIT . . . yes, individualized spirit . . . A SPIRIT.

Spiritualism, through mediumship,
proves these things to
BE FACT

By

S. H. Allison
835 Turk Street
San Francisco, California

Psychical research long ago established the fact that *We do not Walk Alone*. Therefore, it is easy to understand why inquiring minds diligently search for spiritual truths through the many manifestations of spirit phenomena and are so richly rewarded for so doing.

It is natural for man to have an inquiring mind. It is an inherent faculty. Some devote their quest to music and art while others study chemistry, electricity and astronomy. The newest object of research is atomic energy whilst the oldest quest is for *Spiritual Truth*.

Ancient history reveals man's eternal struggle to find a pathway leading to a more conscious realization of God. I do not mean a personal God but an Infinite Presence that intelligently manifests at all times and places. I mean a God that is the pulsation of life itself; proving we cannot be where God is not present with the angel hosts as his ministering messengers.

Some Scoffed

And who are these ministering angelic hosts? They are our arisen ones who have journeyed to the Spirit spheres to prepare the way for our transition. They are those lighting our path that we may walk with security and understanding. They are those who keep us from falling into the cess-pools of iniquity which will ultimately lead to the gutter of life instead of to the highway of true spiritual growth.

In the past century, orthodox churches have scoffed at the scientist who dared to oppose some of the historical events recorded in the Bible. Even today, many churches still teach the resurrection of the body,—not realizing that the real resurrection takes place at the time of death when the spirit, released from the earthly body, goes to its spirit home without waiting for *Gabriel* to blow a trumpet on resurrection day.

Now at last, scientists are investigating spiritual verities. They are determining, by their scientific

analysis, that first of all there is a manifesting intelligence, force or power that defies analysis. That which has been called spirit of all living things, has been to be . . . SPIRIT.

All living things are motivated by spirit. When the spirit departs the vehicle decays and returns to the chemicals of earth from which it was formed, but the spirit journeys on throughout eternity. This, too, scientists have found to be true.

We Are NOT Alone

People of all nations are deeply concerned about these manifestations of Spirit. They are constantly searching to learn more concisely the relationship between man, the spirit-world and God; to learn what part the angelic hosts take in bringing man to understand himself, to learn how man is led into paths of light whilst on his march toward the ultimate goal of Perfection.

God's children are also diligently striving to more fully comprehend the laws of life. These laws are the laws of God or Divine Law, far above any laws made by man, church or nation.

When we live in the keeping of this Divine Law with its manifesting Principle, we establish a communication with these angelic hosts that live in the spirit-world where *Life Is Eternal* and *Love reigns Supreme*.

Millions of human beings do not for a moment realize that they do not walk alone; that loved ones walk with them each day and even through the night. If they were aware of it, they surely would be more careful where they walk and always keep in the paths that are sunny and bright instead of wandering aimlessly in the cess-pools of iniquity and degradation.

False Precepts

The law of life is changeless. You must realize you cannot cross a muddy street unless you expect some of it to stick to your feet, so why not walk in the light of a new day as God's children should? Why not walk the paths that the Ancients trod when they lived with the Angels and talked with God.

Scientific men have made astounding discoveries in the past few years and revealed many wonderful revelations regarding the secrets of the universe.

Inquiring minds are asking what advance has religion made. Some are still proclaiming old

One of Spiritualism's Outstanding
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Psychic Observer

Rev. Florence S. Becker, pastor of the Golden Gate Spiritualist Church, Native Son's Bldg., 414 Mason St., San Francisco, California.

S. H. Allison, author of the article on this page, "Searching For The Unknown," is a member of the board of directors of Rev. Becker's church . . . serving as its secretary and treasurer for many years.

false precepts of a devil and a hell with its everlasting fire and brimstone from which there is no redemption.

Instead, they could proclaim the grand truth that the doorway to reformation is Never closed against any aspiring human Soul for is this not truly a blessed assurance?

Spiritualism IS Religion

We are living in a modern age when whole nations are awakening to the realities of life; when thousands are earnestly seeking spiritual truths that can be scientifically proven by manifestation. These truths do not have to be accepted by blind faith as they were in the past centuries of religious teaching.

There is religion that gives this soul satisfying information to those who are in sorrow. There is religion that brings irrefutable evidence that our loved ones do live and love us still and this very humble religion is *Spiritualism*.

Spiritualism is based on a firm foundation. It is a Religion of personal responsibility, a philosophy of righteous living, a Science of mind in search of Spiritual Truth.

Spiritualism is a religion of the Soul striving to live in harmony with God's laws and, as near as possible, to manifest the Christ Spirit or Principle.

Spiritualists well know they are responsible to God, who gave them life, for their manner of living. They know they will have to answer for any wrong thought, spoken word, misdeed or action not in keeping with the Divine Law.

Fear Eliminated

Spiritualism is an every-day Religion not just for Sunday; nor is it adapted to nightly excursions to cocktail bars or other dens of iniquity where king alcohol reigns, but it is a sane sensible religion for people who reason and who think when either at home or on the highway of life.

Spiritualists are dedicated to the right because it is right. They live by the Golden Rule and find their reward in so living. Such people are *true Spiritualists*!

We must always remember that God and the Angels are not absent or away but that they walk by our side each moment trying to guide and direct us into the pathways of righteousness so we may walk with security toward the cherished

goal of perfection and Spiritual attainment.

When humanity comes to the full realization of the dire need of a spiritual education then they will search as never before for a higher understanding of the laws of life. These laws are the immutable laws of the Universe, sublimated by Infinite Intelligence on through Eternity.

We should all be alert to investigate a religion that eliminates fear and superstition from our consciousness and replaces it with security and a Spiritual knowledge that "There is no death, there are no dead. What seems so is transition to a world of beauty where God is love and love is God and all is Eternal Light in our home just over the way." Yes, it is true . . . YES, IT IS TRUE . . . THE DOORWAY TO TRUTH IS NEVER CLOSED AGAINST ANY ASPIRING SOUL, EITHER HERE OR HEREFTER.

STILWELL SPEAKS!

(Con't from Page 1, Col. 5)

could make any sort of statement as to his belief in Spiritualism during his life on earth, and he said (I made notes at the time, so these are almost exactly his own words):

"It was a great comfort to me to know there was a spirit world and that there was a life beyond the dirty, filthy war. In seeing boys dying, and facing death myself, it was a comfort to know this life was waiting for them,—and for me."

Here, I would like to call the attention of the readers of The Stilwell Papers, just published by William Sloane Associates of New York, to the references the General makes in his private papers as to his belief in psychic truths. I am not sure just how many there are, but several.

Levitation

Again *Starlight* asked us to sing "Jingle bells", which he did, and before we finished there was an accompanying jingle of the Crandon bell which was removed from the shelf and jingled around in front of me. While we were singing I felt light tappings on the top of my knee. When the singing ended and the bell was quiet, *Starlight* said to me, "Me and Pinky did it! Feel on your lap." I did, and touched a small stone about an inch and a quarter long. *Starlight* was jubilant that they had been able to bring this apport, but her joy was equalled by mine, as this type of phenomena is irrefutable, tangible proof superior power which makes our material walls as shadows through which individuals can pass to bring many evidences of the inter-relation of their rate of vibration and ours.

After a while *Mike* came in and said, with a twinkle in his voice, "I want to come in here and act as a sort of valet, or a butler,

Rev. Frank Joseph



direct-voice medium.

For years, he has been pastor of the Church of the Spirit, Logan Square, Chicago, Illinois. Since his arrival in America, from his native country, Bohemia, Rev. Joseph has been associated with the National Spiritualist Association . . . receiving the appointment as treasurer in 1929, after the resignation of Fred W. Constantine. He is a lecturer, teacher and

and announce Sir Ralph Coote who is coming to see his Lady!"

One could just imagine the deep bow that accompanied this bit of fun. And then I had a talk with my husband who passed on several years ago, and with whom I have had some tender and beautiful talks throughout this time.

Cherished Remark

I cannot imagine what people do, or how they managed to live on when separated from their dearly loved ones if they do not have the assurance of eternal Life and the knowledge it is not necessary for the "veil" over us to remain there.

And the most strengthening aspect at the time of parting, is the knowledge given us through Spiritualism that our responsibility here on earth is to support with all our love and understanding our loved ones who go on ahead of us, and to strengthen them in this adjustment to the new experience, for they need our support after the parting far more than we do who are left behind.

One of the most cherished remarks my husband has made to me since he went, was: "You have not had a thought nor done a thing to mar the beauty and perfection of my adjustment to this new life."

Instead of letting one's self-pity hold the upper hand while we indulge in sorrow and grief-stricken tears, how glorious it is to put self in the background and concentrate on aiding one's beloved in his graduation to the new experience!

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SPIRITUALISM IN ST. LOUIS

Announcing Change of Meeting Time

Beginning Monday evening, Oct. 4th, and each Monday thereafter, The Progressive Spiritualist Lyceum and Research Society of Saint Louis will hold its weekly sessions on Mondays, starting at 7:45 p. m.

The program is featured by an informative lecture on the Spiritual Philosophy, followed by an informal discussion of the subject under consideration. Audience participation is encouraged in this discussion.

The Progressive Spiritualist Lyceum and Research Society of Saint Louis, Mo. meets in the Kroll Studio, 4349 Manchester Ave.

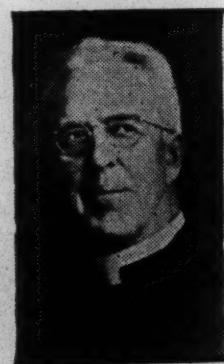
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N. Sri Ram of Adyar, Madras, India, will be presented by the Buffalo Theosophical Society at Hotel Statler, September 28th and 29th, 8:15 p. m. His subject September 28th, will be "The Crux of the World Situation" and September 29th, "The Message of Theosophy to the Modern World."

N. Sri Ram is an international lecturer, teacher, editor, and writer; a former International Vice President of the Theosophical Society whose headquarters are in Madras, Adyar, India.

Free Indian Nation

Born of a cultured and scholarly Brahmin family of South India, after receiving the B. A. degree from Madras University, Sri Ram spent three years as teacher and assistant headmaster in schools supported by members of The Theosophical Society keenly interested in educational work in India. But being an ardent advocate of Home Rule for India, in 1917 he became closely associated with the late Dr. Annie Besant, great champion of India independence. He joined the editorial staff of her non-party weekly paper, New India, and later served as its editor, interrupting this service for two years to edit the influential north India daily, The Allahabad Leader.

More recently his journalistic career has included the co-editorship of the

Indian political weekly, Conscience, and membership on the editorial board of the present New India weekly, which was re-established to carry on the political traditions and efforts of Dr. Besant toward the birth of a free Indian nation.

Sri Ram's work with The Theosophical Society has included confidential secretaryship to Dr. Annie Besant, and the international offices of Treasurer and Recording Secretary, as well as Vice-President, and also his present official position as a member of the General Council, the international governing body of the Society.

Recent lecture tours of Australia, New Zealand, England, Scotland and northern Europe have won him outstanding acclaim for his penetrating philosophical mind, and clarity and beauty of his presentation of Theosophy, and its balanced application to a thoughtful consideration of social problems and of affairs national and international.

Those who have been long associated with Sri Ram in his public and theosophical work value him greatly for his truly international outlook and his appreciation of all cultures and idealism. His quiet dignity and charm, deep wisdom, balanced judgments and warm understanding of human nature have endeared him to very many of his fellow men throughout the world, and it is with genuine pleasure that the Theosophical Society in America presents him to his audiences in the United States.

Thomas Chatterton

(Continued from Page 3, Col. 3)

sitting lost in meditation among the tombs of its ancient dead.

Or, with book in hand, he would bestow himself in some secluded nook or alcove of the church and read in such constant and absorbed thought, that the present was lost to him as the imagery and scenes of the past completely grew into his consciousness.

He grew thoughtful and reserved. He was silent and gloomy for long intervals, speaking to no one, and appeared angry when disturbed, — so his mother asserted. He would break

out into sudden fits of weeping for which no reason could be assigned. He would often shut himself up in his chamber and suffer no one to approach him.

Meditating, as I have said, upon the tombs of the ancient dead, he suddenly conceived the idea, — or was it that a psychic inspiration came upon him? — to counterfeit manuscripts which proclaimed themselves to be the works of one Thomas Rowley, a Church of England priest, who had lived two centuries before Chatterton's time.

Chatterton's Confession

Young Thomas Chatterton said he had discovered the manuscripts of Rowley's in an old chest in one of the musty rooms of the cathedral.

Chatterton copied his verses in the ancient script, designing elab-

orate lettering in ink and colors, to such perfection that he completely deceived the master minds of his day.

The astonishing breadth of thought and the authority of their substance, convinced even the most critical, and these compositions were at once hailed as historical discoveries. Such lights as Johnson, Gray, Goldsmith, Burke, and Walpole, who lived at that time, could recognize in the writings of this young master, works that were fully equal to their own.

Finally when the secret leaked out, and Chatterton confessed that the poems were of his own manufacture, the rage of those who had acclaimed the works let loose its fury and Chatterton was in disgrace.

Chatterton hoped to succeed on the strength of this show of his genius, and departed for London. Here, after a hopeless struggle against poverty and the neglect of the literacy world, he committed suicide in a poorly furnished lodging in London. His age was seventeen; only a boy!

The biographer's account reads:

Superb Poetry

"In August 1770 the end was drawing near. For a whole week he (Chatterton) existed upon a single loaf, stale, that it might last the longer; his face became wild and haggard, and his eyes burned with an unnatural brightness. Ill and starving, he went one day to the baker and asked for a loaf on credit; it was refused, and on the way back, fixed in his resolve, he procured some arsenic from an apothecary whom he knew. Next day he did not appear, but faint sounds were heard coming from his apartment. When silence followed for a day and a night, till his room was broken open, when, lying upon a bed, a few bits of arsenic between his teeth, was found the body of the unfortunate boy."

Such a mind, whether the instrument of an outside entity or his own, that could produce such perfectly formed poetry as the following at such a tender age,

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Sermon and messages Sunday afternoon, 2:30, and Sunday evening, 8:00, Florentine Room.

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Conference At Chicago

The Eighth Annual Conference of the Spiritualist Episcopal Church will be held in Chicago September 17, 18 and 19 at the Congress Hotel. In addition to the Conference sessions, delegates and friends will meet at a banquet and four other public meetings.

The banquet, to be held Friday night in the Florentine Room, will present Dr. Marcus Bach, author of "They Have Found a Faith," and a member of the Psychology Department of the University of Iowa, as the speaker.

Saturday night a huge meeting demonstrating many phases of mediumship will be held in the Gold Room. Nationally known workers who will take part in this meeting include Rev. John W. Bunker, Rev. Clifford L. Bias, Rev. Lulu Taber, Rev. Nellie Curry, Rev. William Jackson, Rev. Blanche Quigley, Rev. Charles M. Ball and Rev. Robert G. Chaney.

A Synod Sunday morning will present Rev. Geneva Peet, Austin Wallace, Rev. Robert G. Chaney and Rev. Lytle Sensebaugh.

Church services in the Florentine Room Sunday afternoon will feature Gwynne McNabb, Dr. Maurice Russell, Rev. Charlotte Taggart, Rev. Ella Riley and Rev. Bernice Bennett. Taking part in the Sunday night church service will be Rev. John W. Bunker, Rev. Nellie Curry, Rev. Clifford L. Bias, Rev. Pearl Crain and Rev. Ruth Walling.

Attendance at the Friday night banquet is by reservation only. Reservations may be sent either to Rev. William H. Jackson, 719 Melrose, Chicago 13, or to Jessie Swartz, 1420 Central, Evanston, Illinois. Hotel reservations may also be sent to either of the above parties.

Some of the phases of mediumship to be demonstrated Saturday night include card writing, billet reading, trumpet, materialization, apport, clairvoyance and photography.

The church services will present well known speakers and message bearers.

The First Spiritual Episcopal Church of Chicago, Rev. William H. Jackson pastor, is host to the Conference. Members of the Clergy of the Church will be in session on Friday, and the General Conference will be Saturday and Sunday.

surely was among the greatest:

"O God, whose thunder shakes the sky,
Whose eye this atom globe surveys,
To Thee, my only rock, I fly.
Thy mercy in Thy justice praise.

"The mystic mazes of thy will,
The shadows of celestial light,
Are past the power of human skill;
But what the Eternal acts is right.

"O teach me in the trying hour,
When anguish swells the dewy tear,
To still my sorrows, own Thy power,
Thy goodness love, Thy justice fear.

"The gloomy mantle of the night,
Which on my sinking spirit steals,
Will vanish at the morning light
Which God, my East, my Sun, reveals."

Here we have majesty of thought and master of phrase; poems which would have crowned any grown man a king in the realms of intellectual reputation.

One day, a few years ago, while I was walking through the streets of Boston, I suddenly felt an urge to visit a certain book store in Cornhill street. I walked the ten blocks necessary to reach the store and, upon entering saw just in front of me a book table upon which lay some marked-down volumes.

"Unconscious" Medium

Only one of them particularly drew my attention. It was titled "Homes and Haunts of the British Poets." Opening the pages I spied the name "Thomas Chatterton." That decided my purchase of the volume. It was published about 1860 and so was a singular find. Then I came to a footnote at one of the pages of the Chatterton essay which reads: (concerning the unusual talents of the boy poet):

"The Spiritualist would solve the whole matter by declaring him an unconscious medium, for Chatterton exhibited all the symptoms of mediumship. His trancelike appearance in the Redcliff meadows, in which he made sudden oracular declarations, the wonderful architecture of his drawings; and the splendor of his poetry, so far above his years, all favor this supposition."

This is the only reference to Spiritualism in the large volume of seven hundred pages. I thought it a psychic message that called me directly to that bookstore, and to that particular book with its record of the young psychic Thomas Chatterton!

It is a very satisfying corroboration of the Spiritualist gospel to find embedded in literary history these certain astonishing events of confirmation of psychic people and things. They testify that all about us, this human race is hedged by the spirit world, which is conscious of our every act and thought.

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by

Rev. Edward Lester Thorne

There is in Nature a Divine, Intelligent Life. What we call instinct is the action of this intelligent, living principle. The actions commonly denominated instinctive are exhibitions in a wider form of the same creative energy which moulds the various organs of the body, and maintains them in their integrity and functional activity, and which we have called preconscious mental action.

This intelligent Life in Nature impels the bee to construct its cell, the beaver its dam, and the bird its nest.

In plants it is the controlling influence in their formations and movements. So marvelous are the phenomena exhibited by plants, so similar to what we see in animals, that Empedocles, among the ancients, and Darwin and Dr. Percival, in more recent times, have supposed them susceptible of pleasure and pains, emotions and ideas. Descending to the mineral kingdom we still trace the action of an Intelligent Life.

In man, besides all the instincts which he has in common with animals, it is seen to coalesce with his voluntary powers, and rises to the highest exhibitions of artistic genius in music, poetry, painting, architecture, and every department of mechanical skill. It even

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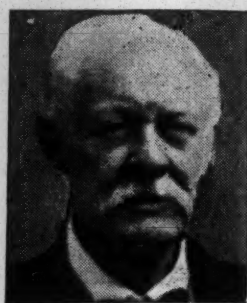
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By DR. J. C. F. GRUMBINE, L.F.S.S.L.A.;
Pioneer Teacher, Lecturer, Author, Scientific Teaching; KEY TO THE SPIRITUAL, TRUE WAY OF COMMUNICATION. Send stamped, addressed envelope for descriptive folders regarding lessons to MRS. J. C. F. GRUMBINE, P. O. Box 208, Portland (7), Oregon. (X-289)

KEELER PASSES AWAY

Pierre Louie Ormond Augustus Keeler, whose first three names were the names of the husband's of his three sisters, passed away at Lily Dale recently. He was 93.



P. L. O. A. Keeler

Keeler, internationally known slate writer, was, according to William Elliott Hammond, who officiated at his funeral, one of the greatest mediums of his day... having successfully demonstrated his gift before noted statesmen and legislators in his home city, Washington, D. C.

He was born in Rockville Center, Long Island, July 4th, 1885, and is survived by his son, Earle Keeler, who resides in the Nation's capitol.

becomes intuition, and an interior, Divine World.

But in each and all these cases it is the operation of the same Intelligent Life and Thought that govern Nature in her three grand departments or kingdoms.

What Instinct Is

As an eloquent writer and scholar said: "God is the organizing farmer and preserver of the world of living things; instinct is the method by which his energy takes effect. It is the general faculty of the entire living fabric, underlying and determining all activities which transpire, either invisibly in the organs themselves, or as played forth to observation, thus bearing the same relation to the general structure which the constructive chemicals forces bear to the crystal.

"Instinct, in a word, is the operation of LIFE, whether promoting the health, the preservation or the reproduction of an organized frame, or any part of such frame, and whether animal or vegetable."

"Instinct," said Dr. Mason Good, "is the law of the living principle; instinctive actions are the actions of the living principle pervading and regulating all organized matter. It applies equally to plants and to animals, and to every part of the plant and to every part of the animal, so long as such part continues alive."

Our Limited Knowledge

Virey affirmed that "internal impulses of life constitute acts of instinct in plans the same as in animals."

The distinguished physiologist, Dr. Laycock, remarked: "Inherent in the primordial cell of every organism, whether it be animal or vegetable, and in all the tissues which are developed out of it, there is an intelligent power or agent which, acting in all cases independently of the consciousness of the organism, and whether the latter be endowed with consciousness or not, forms matter into machines and machinery of the most singular complexity with the most exquisite skill, and of wondrous beauty, for a fixed, manifest, and predetermined objects — namely, the preservation and welfare of the individual, and the continuance of the species."

He also affirmed that this wonderful principle exhibits a knowledge of all that is known to human science, — in chemistry, electricity, magnetism, mechanics, hydraulics, optics, acoustics, — far transcending the limited knowledge of the human intellect. This intelligent living agent that presides over the construction of organs directs also in the use of the organs constructed. This intelligent and benevolent principle and force, call it by what name you will, — Brahama, Osiris, Zeus, Al-

lah, Jehovah, — is the Life of God in Nature, which perpetually creates and unerringly governs the world and all it contains.

Which Is It?

It was said by some ancient philosophers, God is the life of Brutes. He is also the life of every vegetable organism, from the lichen on the granite boulder to the giant tree of California.

Virgil said that bees have in them a portion of the Divine Mind. Addison, in the Spectator, declared that these intelligent operations which we call instinct comes not from any law of mechanism, but are an immediate impression from the first Mover, and are only the Divine energy acting in the creature.

Newton, in a scholium to the Principia, considers the actions of animals — and the same would be true of man so far as he is an animal — as the constant, direct, and immediate operation of the Deity Himself. Lord Brougham, while admitting that this doctrine exhibits the finger of God as perpetually working before our eyes, and that it brings us constantly into His presence, respectfully, and, as it seems to me, unsuccessfully, attempts to combat it. Either Christians theism or atheism is true, as there is not position that is logically tenable between them.

Unperverted Instinct

In concluding the discussion of the subject of instinct I desire to call attention to one remark. This Divine principle always acts toward a given end, — the highest HEALTH and happiness of the individual. It gives an impulse as certain as its action as the law of gravitation toward the right use of the organs it constructs.

We should examine the depths of our inner consciousness to find this Divine propulsion or tendency, and yield to it, as pointing by the finger of God in the direction in which wholeness and health lie. With this view of it Fichte said: "The highest within me independently of consciousness and the immediate object of consciousness is the impulse. The impulse is the highest representation of the intelligence in nature."

An unperverted instinct being the operation of the Divine Life in man, and including in it the highest intelligence to point out the right way, and an impulse to walk in it, is the most unerring guide to HEALTH and HAPPINESS.

It could become to us as the clew of Ariadne to conduct is, in our bewilderment, out of the labyrinth of disease and trouble, if we had the faith and courage to follow it, and if our spiritual vision were not so blurred and clouded as to render it difficult for us to discern it.

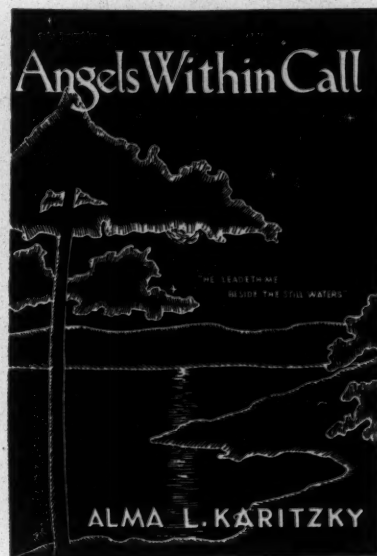
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My Visit to ARUNACHALAM

By Sister Lalita

A simple, bare room; a wooden divan spread with a quilt and a white bedspread, near it a glass bookshelf and a small wooden bookstand with a reading lamp; on the divan, propped with pillows, and clothed in a simple white loin cloth, reclined the sage of Arunachalam.

I felt a divine peace, a glory of stillness. So calm, so still he sits, this sage of Arunachalam; a little, pale gold ivory figure, with a slim, aged, feeble body, and the face of a child. But the eyes are the most remarkable feature of his face.

His eyes are the windows of the everlasting spirit. They show the shining calm of the god within its

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delicate shell, clear, wide open, gentle, candid eyes; yet deep seeing into the self within — innocent, yet understanding; all compassionate, yet thoroughly weighing and understanding the play of life.

At times these eyes rest in mild scrutiny on the people around, singling out for a moment one or another of the crowd, then pass on with complete detachment, yet with a gentle withdrawal, a patient wish to make others content.

What of the Answer?

Sometimes in deep thought he sits, chin resting on hand, the spirit withdrawn to unknown heights. Sometimes in a gentle, soft voice he speaks a few words to some one whose thought calls his attention.

Aloof, alone, what has this silent, abstracted man to give to others?

The fact that there are others around him proves that he has something to give.

The heart and spirit of man ever seeking solace, and the remembrance of its birthright alone can answer this question. And the answer comes in as many different ways as there are people who visit this center of spiritual power.

* * *

Each gets that thought to which he is attuned. These are the thoughts I got, seated on the floor, in that quiet room presided over by that silent figure.

Thoughts at Arunachalam

O, seeking soul of man, light is within yourself.

Look deep within your heart; scrutinize yourself. Lay bare the chamber of your heart to your own eyes, and array its treasures and its hidden horrors to the eyes of the ever living light — the light of your God seated within your heart.

For that heart temple is the first and greatest temple in all the worlds, and from its issues forth principalities and powers, and armies that lay waste the world or build in it the kingdom of paradise.

Clear thinking, right thought which produces right action, and detachment from the results of right action, this is the way to peace and spiritual happiness.

Force of Karma

He who has performed a good deed, and is forever looking for results in profit to himself, is like a child who having planted a seed, is always pulling it up to see how big its roots have grown. He who plants a good deed, and sure of his act goes forward in peace is like a good gardener, who having planted waits in confidence for its flowering; and shall one day find a full blown flower from the seed long since sown.

* * *

Mighty is the force of Karma, self created ruler of man's fate.

As people may choose a ruler and appoint him as master of their lives; so each by his own thought and subsequent act, makes his own future and lays the foundation of future misery or happiness.

There is universal law, but man himself is the custodian of the law; and man applies the law to himself by his own act.

* * *

There is no power greater than the spirit of man — for the spirit of man is the divine spirit of God.

God is the maker of the law and the breaker of the law. But having made the law he checks himself for breaking it.

Karma is self-inflicted penance for the realization of spiritual truth.

Spiritual truth is Love.

The expression of love is Service.

Hundreds Attend Opening of World Centennial at Hydesville Spiritualist Camp

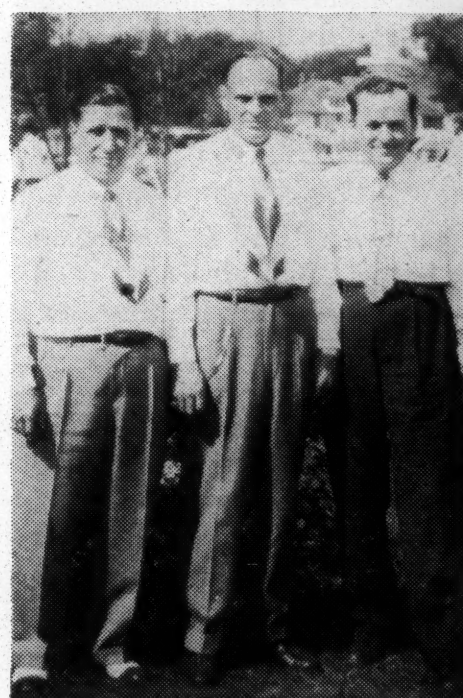


July 4th last, the *World Centennial Celebration*, sponsored by *The Federation of Spiritual Churches and Associations, Inc.*, opened at the new *Hydesville Spiritualist Camp*, Hydesville, N. Y. Assembled above—on the very spot where the original Fox Cottage stood,—are officials of the above association, delegates from many affiliated churches speakers and mediums from all parts of the world.

The group includes Rev. Margaret Lewis, founder of the Hydesville Camp; Rev. J. Bertran Gerling and his wife Helene, program directors of the World Celebration; President Vernon R. Cummins of the Federation; Jessie Curl, Australia; Kathleen Philpott, New Zealand and a host of others . . . all contributing to the success of this memorable occasion.

Photograph by Anthony Fraustino, 82-56—166th St., Jamaica, L. I., N. Y.

They Contributed to World Centennial Celebration



The above were participants in the World Celebration. They are (left to right) Rev. Anthony Camardo, Chicago, Illinois; Rev. James Redfern, Chicago; Rev. Billy Hill, Joplin, Missouri; Rev. Bertie Lilly Candler, Miami Florida; Edward Kimmey, Miami, Florida; R. G. Pressing—holding "Tippy", Rev. Candler's pet pomeranian, who insists upon being in the cabinet whilst she, Rev. Candler, holds her materialization seances; and Juliette Ewing Pressing.

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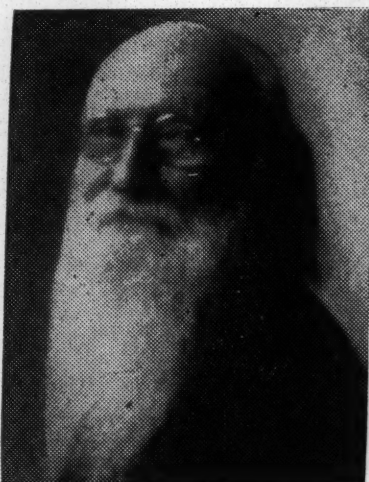
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